With the Jews the influence of the city is specially noticeable in the following directions :

(a) The strong communal life is dissolved, which was previously characteristic among the Jews and forced the individual to subordinate his interests to those of the community. Jewish Emancipation, by loosening the ties of misery and oppression, has contributed to the dissolution of that community, while the city enables the individual to withdraw himself from the control of the group, and to go his own ways, which almost invariably lead him away from Judaism.

(6) He finds easier access to schools, universities, and other higher educational institutions.

(3) He finds opportunities to acquire riches by big and risky transactions, though also to lose them with the same speed. This hunt for riches introduces uncertainty, unrest, and hurry into the economic life of the Jews, which in the smaller towns followed a comparatively quiet and even course.

(4) Birth-control is practised, as everywhere among the educated classes in cities.

(5) Easier intercourse with non-Jews leads to an increase of mixed marriages.

(/) Religious tradition is abandoned—everywhere the cities are centres of religious indifference and atheism.

Under the influence of the new city life, Jewry, which even in the eighteenth century still formed a

culturally and socially uniform mass, has split into different classes. In the small towns tradition has maintained itself much better than in the cities with their strong tendency to assimilation.

Migration to large and metropolitan towns frees the Jew from his traditional bonds. His Judaism loses in vitality and warmth, and ceases to control his actions. The Jew dominated by tradition changes into a Jewish free-thinker, rationalist, and utilitarian* This type, as a produce of the city, exists also among the non-Jews, but is less prominent